

# THE FLAMING SWORD

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# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Evolution of the Immortal Race.

Important Changes in the Functions of Organic Life Following the Extirpation of the Conarium; the Mystery of the Sphinx Revealed; the Period of Transition.

KORESH.

SOME MORE FACTS in the evolution of the immortal race may not be uninteresting to the students of Universology. We have more than incidentally indicated the importance of the conarium as a central pole of physiological activity in the human organism. We are about to consider some of the important changes in the functions of organic life, when through the applications of the mental scalpel to the center of spermal force, the extirpation of the conarium has become a fact in the anatomy of a superior unfoldment of ethnic progress and development.

The perpetuity of mortality in the human race depends upon holding intact the function of the conarium through the cultivation of sensualism and the direction of the thoughts toward the pleasures of sensuality and the material things of earth—things and thoughts which corrupt the life. The conarium is the north pole of cerebral activity, the masculine center of all the physiological and mental fertilizations which insure the continuity of mortal existence. The principal deposit of its secretory function is a certain form of carbonate, which is diamond or stone. This gland, then, is pre-eminently the heart of stone, which is the ruling heart of encephalic function. It has been declared, I will remove your heart of stone and will give you a heart of flesh.

It is the scientific aspect of the removal of the heart of stone and its transposition to the heart and center of flesh, that we are to consider and discuss in the present proposition. Its removal will be the result of a reflex action from the theocrasis of Elijah the

Prophet, for he is the High Priest of circumcision. The circumcision at the hill of the foreskin is the removal of the conarium, which will beliterally burned out by the electro-magnetic fire which consumes Elijah in his theocrasis, and with him the tens of thousands who will pass through the fire with him. We have in previous papers shown the law and processes of the extirpation of the gland in question, but have not so elaborately defined the conditions of the change wrought in the metamorphosis. The circulations of the brain now are essences (liquid or fluid in character), with a semi-solid deposit in the conarium as the ultimate secretion of cerebral activities. By the expansion of the gray matter of the brain and the contraction of the fibre in cerebral function, the conarium is contracted and the substance of its deposit discharged into the aqueduct of Sylvius, where it is dissolved, thence carried into the third ventricle, thence to the glandula vita, through which it passes to the circulations of the body.

The gray matter of the brain is composed of cells which secrete and excrete refined fluids. These fluids empty into the ventricles, and these discharge through natural channels into the circulations of the blood, lymphatic vessels, and the nerves of the body. After the removal of the conarium all of this will be changed through a revulsion of the functions of the brain and body, in which the fluids of the brain will be trans-solutioned from fluid essences to most refined and subtle spirit or air, when the functions of the brain will be more specifically respiratory than now in the mortal condition. All of the arteries of the human organism



will contain air, as indicated by their name. Artery means air vessel. The ancients, who knew the functions of the organism, called the arteries air vessels, because in the original man before the fall the arteries circulated air; for this reason and no other, they were given a name suited to their function. In the new man, the man restored, they will again be air vessels or arteries. The heart of the body will become the generator of spirit or air, and will distribute the air pouring into it from the lungs to the extremity of the circulation, whence it will be transformed (trans-solutioned) to white blood or water. This will find its way ultimately in proportionate quantities to the conarium through the glandula vita (which is to be the heart of flesh), where it will be changed to the spirit or air of specific quality for the ventricular flux, which upon the contraction of the ventricle will pass through the opening made by the extirpation of the conarium.

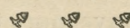
So soon as the revolution comes in the vidual man there will begin a rapid dematerialization of the body; for this change kindles the fire of consummation which dissolves the body and converts it to spiritual essence, which flows as spirit toward that center of attraction prepared for its reception. The spirit of thousands of people thus dissolved must necessarily flow toward and into a central reservoir, where it will be married and rematerialized, not into the original mortal form from which it is derived, but into a new and immortal form embracing two in one, male and female of the new and higher order. These changes are to be accomplished in the near future, now at the end of the age, which is the end of the world, not, however, the destruction of the physical universe. The end of the world is the end of the dispensation wherein all things will become new, including church and state. The burning up of the world is a literal fact, but it does not signify the destruction of the material universe nor the world as it has been regarded. The burning up of the world is the consumption of thousands in a similar manner as the burning of Elijah when he ascended in his chariot of fire; and likewise, the burning of the Lord when he was consumed in the presence of his Disciples.

What can be more rational than to think that by the processes of evolution, there should come into the world a perfected race as the final and ultimate operation of the laws of development? Why should we think or believe that the present stage of human development should represent the final possibilities of the laws of creation, when it is a condition of disease and suffering and corruption? Is the present state of human existence the acme of natural evolution, or will there be a higher stage of progress into the perfect and beatific phase of life, the immortal state, the condition of arch-natural development?

The time for the transformation from corruptibility

to incorruptibility, and from mortality to immortality, is at the transit of the sign Aries from the constellation Pisces to the constellation Aquarius. This transition is now taking place. It is the time for the supper of the great God, heralded by the proclamation of the Angel who cries with a loud voice, "Gather yourselves together to the supper of the great God," that you may eat. This gathering is the formation of communities, in which those are aggregated who desire to become the arch-natural, two-in-one, Sons of the universe, the Sons of God. These offspring of the Tree of Life are as sure to be produced in the world as that the world is progressing through its stages of evolution.

This mystery of life is the mystery of the sphinx revealed. The sphinx means throttler, signifying to grip the neck. The mystery of the sphinx is the mystery of the restraint of the passions, by which the process of overcoming is effected. It signifies just what is said of Judah: "Thy hand shall be in the neck of thine enemies;" thine enemies meaning the forces of sensualism by which men are degraded to the conditions of mortal existence. The great Egyptian Sphinx communicates by an underground passage with the great Pyramid, which opens up through the well at the bottom of the Pyramid. This well signifies the resurrection by the power of the sphinx.



#### THE PHYSIOLOGY OF THE PERFECT MAN.

A Lesson in the Principles of Correspondential Analogy; Air Ventricle in the Brain of the Immortals.

KORESH.

THE PRINCIPLES AND LAWS of correspondences define and determine the knowledge of the character of the cerebral qualities, with the form and function of the arch-natural man. The structural relationship of the parts of the cosmic organism of the physical universe describes a cone, at the apex of which there obtains a conarium. This is at the north conic point of the electro-magnetic functions of the sun's spirals from the tropic of Capricorn to the tropic of Cancer. Upon the relation of the central star to this conic apex depend the night and day of the universe, the light and darkness of the world, as coördinate and alternate sequences of electro-positive and electro-negative attributes of motion. In the coming catastrophe to the physical macrocosm, the cone will be flattened from base to apex, and the conic apex will be obliterated. The ruling function of the conic point will be transferred to the astral nucleus of the cell; and the ruling function will be feminine where now it is masculine.

The physical heavens as distinct from the stellar centers of the universe, constitute the great ventricles of the cosmic egg. These ventricles are aerial rather than aqueous; and as the universe is the perfect pat-



tern of the microcosmic organism, wherein the two-in-one combine the coördinate factors of immortality, the ventricles of the arch-natural man, as the individual and perfect creation must also be aerial rather than aqueous. This, however, is not the only salient point of the application of the law of correspondences. At the beginning of the Christian dispensation the Lord was the apex of the cone, his personality being the material deposit in the conarium for the discharge into the duct leading to the third ventricle, corresponding to the third heavens, into which some have declared themselves to have been caught up. The Christ was converted to pneuma (spirit or air), not water or liquid; and as communicated to the church, constituting the interior of the Christian church and order, entered into the formation of the spiritual, not the aqueous ventricle.

The new and arch-natural man will possess ventricles of an aerial character, necessarily, by virtue of this law of correspondences; therefore the circulations will be distinctively contrary to the now prevailing circulations of the mortal man. The religion of the future, then, will be emphatically the religion of science, and the salvation of the race from corruptibility to that of incorruptibility will be reduced to a scientific proposition, rather than rest upon the hypothetical blundering of blind faith. The world (the Christian age) has been perpetuated through a period of grace or mercy. This is what is meant by faith without the works of the law. The world could not understand the law of immortality, nor could it make an application of the law until the resurrected power of the Christ in humanity gave to it its essential potentiality. Therefore the world has been saved, during the Christian dispensation, by grace or through faith without the works of the law, until the factors involved in the comprehension and application of the law could obtain.

The time has now come, when in the development of the regenerating human intellect the law is made known and its application made possible. Men are no longer perpetuated through the favor of grace, but must be "judged according as their works shall be." This brings us into the realm of scientifics, and now the principles of science must be applied to the resurrection of the dead, to the transformation of this mortal to the condition of immortality, and to the manifestation of the arch-natural manhood, the tangible Sons of God.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible.

## New Century Studies and Reviews

Lucie Page Borden

### "THE UNDERCURRENT" REVIEWED.

The Question of Divorce Presented in a Recent Work of Fiction;  
Church and State at Variance.

THERE IS ONE question more prominent than any other in the domain of ethical problems. It concerns the divorces granted in the courts. As all questions which are especially prominent at a given epoch determine the character of that phase of human development, it may be said that a typical book representative of the times, has appeared in "The Undercurrent." It was written by an author who is celebrated for his other studies of conditions in the world at large. This book presents the opposition between church and state on the subject of divorce.

A young woman whose husband has deserted her, is after a suitable time offered an advantageous position in the business world. There she figures as an accomplished stenographer and, as sometimes happens, her employer makes her an offer of his hand. She is the agent of a large company of secretly unsatisfied women who wish to educate their children. In no doubt as to her duty in the matter and pleased with her chance she is about to accept, when fate in the person of an elegantly dressed social leader who has befriended her in adversity, comes to intervene between her and her happiness.

Mrs. Wilson tells Constance that the tenets of the Episcopalian church forbid her to accept the liberty which the law permits in cases of wanton desertion and embezzlement of funds, a crime which her husband committed. The delicate flower of purity would be sullied according to the dictates of this body if Constance or any other woman should remarry under the circumstances. Mrs. Wilson's own daughter is already divorced after a year or two of marriage and is on the eve of remarriage, greatly to her mother's disgust and consternation. Mrs. Wilson has not found her amenable to the tenets of the church, but Constance is more pliable. Her conscience is wrought upon by the lady's arguments, reinforced by the clergyman's persuasions. The result of her refusal to marry her employer is a battle royal between him and the Episcopalian pastor. He is a lawyer, and he pleads the cause of divorce as admitted in the different States, believing that the church binds heavy burdens hard to bear. He would prefer a uniform divorce law were it possible, but he commends what the intelligence of the people has approved in different parts of the country. He cites the statutes enacted from his law books, and tries to prevail upon the clergyman's sentiments of justice toward the injured. All to no purpose. The interview closes with no agreement between these representatives of two opposing forces. Subsequent events lead Constance to



follow her inclinations as Mrs. Wilson's daughter had already done with no preliminary agitation. She was quite satisfied with the laws of the land, believing them to be wise enough for her guidance. This is the author's view.

The whole subject of divorce was revealed to the Master of life when in his significant words, he declared the fiat of the Almighty. According to his dictates no man should look upon a woman to covet her. The church reinstates its members into the privilege of communicating at the Lord's table, though they may have been disobedient to her decisions. The clergyman says that despite the ground the church takes on divorce, he should not feel justified if he refused a divorced person the right to communicate. He therefore virtually annuls his conscience. If Constance wishes to remarry to educate her children and to enjoy the society of a cultured mind as her companion in the privacy of a domestic hearth, she is granted the privilege, and is consequently not in need of clerical advice. The overburdened heart of Mrs. Wilson would not push her to an extreme position unless the girl disappointed her in her proclivities as her own daughter had done. Mrs. Wilson's daughter wished to marry again merely to indulge the propensities of sex, and the church puts a ban upon this so long as the first husband is alive.

The church makes much of the pronouncement of the marriage ceremony. This is taken from the Bible, and should be read in the light of its intent. Those whom God has joined to himself, let no man sacrifice to his desires. The marriage of Christ with his church is the only lawful marriage in the highest sense, and those things which prevent the accumulation of property for the protection of the family relation were instituted by the Christ. The marriage of God and man would not have been instituted were it not intended to replace the lower relations, to satisfy the heart, and to deify the offspring of man by raising him to the divine throne.

#### The Spreading Plague of Atheism.

THE ATHEISM of the world has increased at an alarming rate since the new scientific conjectures became rampant. The multiplicity of religious sects has also led many to feel that in wresting Scripture from its intent, to prove various doctrines, modern sectarians have hopelessly entangled themselves. Despite all that has led the world astray, despite all that seems dark and hopeless, there must be an overruling Providence. Life cannot be a jest, nor the grave its destined end. There must be some grand climax, some meaning to God, some end to be accomplished by the procession of human lives that move across the desert like some vast caravansary. They come in with the dawn and the red light of morning gleams in their faces. They cross the white sands one after another and disappear at night. The stars come out and all is still.

The two views of human progress and destiny are these: That the soul goes marching on in accelerated ratio of progress after the perishable body is dropped. This is a great comfort to those who look forward to

the tomb. Is it true? The Lord Jesus, whose word is supposed to be authority, never said that this was the case. It has crept in of itself. Moreover, the Lord did mark a time to come when the fruitage of the vineyard should be gathered. The second view is that taught and practised by the scientific religion. Koreshanity has taught for many years that such preaching is vain. The truth is laid right in the fact that the propensities of the natural heart will be restrained in preparation for a baptism in this world.

The resurrection is an inexplicable phenomenon out of logical sequence or relationship to human history, unless it show some hint of the future when death is to be overcome. Whether this world or the spirit world is the arena of progress is an important question. The degree of evolutionary progress that a man has will throw him into the vortex of conflicting forces where he must choose for himself; yet the power of choice is determined for him by that very past.

The wonderful truths of Koreshanity so far exceed the old theology that they appeal to the rational instinct, that they feed the mind and the heart. They predict a glorious immortality to be won in a sphere where disappointment will never more assail the breast nor friends prove false.

## General Contributions

### CITY BUILDING PRESENT AND FUTURE.

A View of the Monuments and Temples of Competism; the Coming City of the Divine Commonwealth.

BERTHALDINE, MATRONA.

THE ALMIGHTY as a city builder, the builder of the Capitol of the kingdom of heaven in earth, will set up a standard of moral rectitude the very opposite of that adopted by the competitive system. In his application of the science of the knowledge of good and evil, he will demand of his coworkers allegiance to the laws of universal well-being, summed up in the supreme law of his commonwealth: "Thou shalt love the Lord thy God with all thy heart, \* \* and thy neighbor as thyself." The operation of this law would abolish bonds and mortgages, the death-dealing wage-system of human slavery, and the extortions of usury.

The root of all evil being the love of money, money must be the corrupt fruit of an evil tree, else the love of money could not work the evils of sin, sickness, and death which are filling mortal human life with misery. God's city requires for its building no money to call into activity the mortal's greed of gain. It will descend from heaven into earth, which is the Lord's only way. The Lord must own the earth and distribute habitation thereon according to the needs of men. All who call upon his name for salvation from their sins shall be cleansed as the members of his body, and constitute his holy temple, and inhabit the earthly temple of his city. In this city equity gives every man absolute freedom



do the will of God, strength to accomplish God's purpose concerning him, and the happiness that is the concomitant of righteousness.

Beauty is a requisite of righteousness as its legitimate expression. The city of the divine Commonwealth will be supremely the City Beautiful. Harmony of form, color, and emplacement must grace the situation of all things visible. Adaptability to use for the best possible productions at the least possible expenditure of energy, must emphasize the subtle beauty of economy. The principles of divine economy brought to light by the scientific squaring of the circle will direct the planning of the Holy City and make its very plan a revelation of the beauty of divine economy. The principles of the plan will enable the city to incorporate millions of acres in a symmetrical park system, without departure from the primary plan revealed by its least but perfect form. There will be one city in the universe where a "submerged tenth," common to New York, London, and other great cities of competition, will be an unknown quantity.

If the sky is "scraped" at all by the architecture of the New Jerusalem, it will be done most gently by the sublimities of dome and pinnacle, proclaiming by their joy-bells the marriage of heaven and earth, and vibrating peace and good will to men. New York, Chicago, and their ilk disgrace the devil and all his works. They are his last extravaganzas. The science of universal form and function will cause their fall, under the gibes of ridicule, when the truth is known as to the nature of their origin from beneath. Nothing short of the science of form and function, origin and destiny from above, can furnish humanity with a rational basis of genuine social reformation and scientific city building. Man must begin with the plumb-line and level to get the chord of arc to define his surroundings that form the wall of the hall of life, the domicile of integrity.

The Gods are the masters of life and death, when they manifest themselves in the integrity of manhood and apply the science of the law, by its sacrifice for the well-being of the universe. When the Gods become men, mortals become Gods, so perfect is the conjunction and transmutation. As masters of life and death, the Gods know the limitations that make possible their eternal life. They make their bed in hell from which they rise into the highest heaven. Man must subdue the hells, bring divine order out of chaos, and establish righteousness in earth by obedience to the laws of God, if he would know God in himself and as himself, as did the Lord Jesus in God. The Gods know that seed-time and harvest never fail, and that the earth abideth forever to yield her increase.

A "continuing city" is a recurrent city of integral perfection, whose builder and maker is God, as the science of the law of her being in application to her visible building in earth, that her image and likeness may be perpetuated in the heavens. The old heavens and earth with their noisy, noisome cities reeking with unnameable nuisances, are doomed to pass away. The new heavens and the new earth, creative of every good

and perfect gift that cometh from above, are about to descend as a city, for which a corresponding receptacle must be prepared. Who will prepare it? Not the reformers of New York, Chicago, or Boston; they are too busy patching the municipal rags of the old garment furnished by competition.

Theoretical believers in social reformatory measures multiply daily. A liberal supply of theoretical Koreschans are to be found among them. The divine exhortation to be "doers of the Word and not hearers only," indicates man's mortal weakness to be content with a good theory, leaving the practice till a more convenient season, while the world waits for men to become as Gods and its Saviors. A mental street car may be a fine thing to contemplate as a thing of mentally applied principles, but it does not serve for a five-mile ride on terra firma. City is said to signify doctrine; but a habitable city for men and women who would be doers of the Word, requires doctrine applied to life by city builders.

The modern sky-scraper city is a monument to competitive greed, as ugly a monstrosity as ever built its own tomb. The New York Flat-iron building, a marvel of its kind, viewed from a dome of the celestial City, is simply a black index finger pointing to the record that man has about reached the limit of narrow-gauged stratified selfishness, and requires only a vanishing point to make way for the Gods of universal empire. Hades has its delights, but they are preëminently fiendish, when one of demoniacal strength derives his all from the crushing of the multitude. The only man who has viewed the competitive system from the Almighty's standpoint saw its chief city, ancient Jerusalem, with a temple defiled, rampant with the discord of money-changers, and her courts, dens of thieves; a city doomed to awful destruction, its inhabitants sitting in darkness, light incomprehensible.

It does not require extraordinary prescience to see some of our modern sky-scraping, sin-conceiving cities doomed to impending destruction by fires of purification that shall melt their very elements. Nothing is lost in this self-incubating universe, thus insuring its eternally rolling cycles of life. Incubating itself, it insures a square deal to everybody, each in his own order. Some of the overturning processes of the Almighty result in passing shows that are both wonderful and serio-comic. The sky-scraping commercial city is one of them. Approaching New York from its harbor entrance, the city's outline against the fair blue sky suggests a worn and broken rake, upturned by some departed muck-raker.

"Curved is the line of beauty,  
Straight is the line of duty."

New York's silhouette is most dutiful to the triumph of the almighty dollar. It is a city of sky-scraping rake teeth to gather in the shekels. "Holy Trinity's" steeple indicates Wall Street's head, and supplies it with its source of fallacy and evil, a false doctrine and ill-omened charity. Wall Street and Trinity church are kindred spirits married, mated, and surrounded by the lawful fruits of their union, the graveyard and the brothel, palace and hovel.

To depart from evil is understanding. Those who espouse sound doctrine and fail to bear the fruits of its application and temple building, have foolish hearts and are slow of understanding.



## THE KORESHAN WORK IN FLORIDA.\*

Principles and Purposes of the Movement; Its Striking Scientific Features; Headquarters at Estero, in Lee County.

THE EDITOR.

**F**EATURES of the Koreshan social life which contribute to the happiness and contentment of the membership are: studies in the various branches of research and world-progress; entertainments and parties; the drama, and art exhibits; meetings in religious capacity. Also, three times daily the people of the community meet in one large dining-room. It is often a pleasure to look upon this aggregation of brothers and sisters of the new belief as they enjoy in common some of the products of their common labor, constituting as they do a large family in association and fellowship in the passing years, hopeful of the attainment of high ideals in thought and life.

The writer has been associated with the Koreshan people for many years, and there has been ample opportunity to study the character of the system, its people, and its work in general. No one can come in contact with the Founder of Koreshanity without being impressed with his extraordinary character. We have had opportunity to follow the course of his career for a long time; and the history of the system and its movement enable us to trace the course of its progress from its very inception in the mind of its originator.

Perhaps one of the most striking things apparent to the student of the character of the Founder, is the fact that although he has labored in the promulgation of his system for over thirty-five years, it has all been in the interests of others. His sincerity is demonstrated by the fact that today, after devoting over a third of a century to this work, he himself owns nothing personally. He has had opportunity to possess himself of the wealth which has passed through his hands, but he has not done so. He has given it all to his people, who hold all their property in common. The life of Dr. TEED is one of untiring labor and willing sacrifice in the interests of others. However strange this may seem to some minds, it is positively true—and we write from the basis of knowledge of the facts.

Mr. H. B. Plant, a good many years ago, stood upon the site of the present city of Tampa and said: Here I will build a city, which shall become important in the history of the development of Florida. In a few years Tampa began the form of development. Dr. TEED selected the site of Estero as the point which he should make the most important in the state, the nation, and the world. It is a great thing to say, but he said he would make it the capital of the world, the City of the Cosmos. Booker Washington has attracted attention to his work at Tuskegee; he has done so because his work is practical. He has put in operation a system of

industrial education. He is a philanthropist, having demonstrated his love of his race as a whole, by his untiring efforts to benefit and lift it from present undesirable conditions.

But Booker Washington does not present anything particularly new to the world; he is endeavoring to educate his people along lines already known among the whites. The Founder of Koreshanity inculcates new ideals, presents new principles of religious, societal, and industrial relations. His desire is to have expressed in the external world, in the life of man and his environment, all the elements of good, demonstrated to be such in the evolution and application of truth itself. He brings the elements of the newer culture, the factors of the development of the noble in man for refinement in all its degrees and planes.

It is maintained that the Koreshan System begins its unfoldment and application at the very heart of all human incentive. Its initial impulse is in the scientific conception of the great law of relation between God and man. It was affirmed by the great Founder of the Christian system, that upon the law of love to God and the neighbor depends all law in the field of human economy. The science of the relation of God to man, and man to man, is the foundation of the Koreshan organic relations. Koreshan activity finds its root in the principles of religion; but its religion is claimed to be in itself scientific—that is, in accordance with knowledge.

The advocates of Koreshanity hold that it is possible to know the principles and laws of the divine kingdom, involving the processes of the life of its King, through a comprehension of the principles and laws operative in the cosmic kingdoms—that is, the natural kingdoms comprising the great universal domains. Take the celestial symbol, for instance, the sun of the physical cosmos. It is a type or representation of the Sun of Righteousness; and if its functions are understood, they constitute an index to the functions of the divine Sun in its relation to humanity. If we know how day and night and the successive seasons are produced in the physical world, we may through application of the laws of analogical reasoning, determine the processes through which the days of civilization are produced, and be enabled to discover the points in time in which the great anthropostic Luminary is made manifest in the world of man; and also the law of succession of the seasons of great ages of human progress.

Koreshanity therefore emphasizes the importance of knowing the form and function of the physical universe. This is the reason why Koreshans have so much to say concerning the form and shape of the earth, holding that in the revelation of the secrets of Nature, are correspondentially disclosed the secrets of the Creator in his definite and specific relations to humanity. Not only is it claimed that therein are revealed the principles of the great religious bond of God and man, but also the essentially scientific pattern of the true form of human government. Such a pattern is demanded as a solution of the social and economic prob-

[\*EDITOR'S NOTE.—The matter appearing under this heading was written several months ago for publication in newspapers. We now publish it in these columns for the interest of our readers. The matter appears in three instalments or parts, of which this is the second.



blems of the day. Not only are thrones tottering, but it is admitted in highest circles, that anarchism threatens even the American republic. The present forms of government must not give permanent place to the phases of chaos involved in so called anarchy; elements of a more destructive chaos than now prevails must not assume the mastery of the world. There is a key to the problem; it is in the principles of government of the cosmos. Those principles are natural and inevitable and immutable; and any departure from them in the government of human society entails injustice. Restoration of justice is possible only upon application of the laws prevailing to maintain the orders and kingdoms of the cosmos. Thus Koreshanity claims to present and define the paramount issues upon which depend the elements of human destiny.

The subject of theology has been variously discussed adown the centuries of the Christian era. It has been discussed so much, that there is little left of the old theology but the straw that has been threshed over and over. Despite the sincere efforts of many advanced thinkers, nothing distinctively new to the world on theology has been presented along the old lines. So called "christian science" and "new thought" are but extensions of the old ideas of God. Science has discovered nothing of the origin of things; and the church has not been benefited by modern research. Koreshanity merits the distinction of having brought something distinctively new to the world in theology. If the Koreshan theology be true it is the most important system before the world today, because its theology is so supremely vital to the interests of the human race, that if its principles are within the bounds of reason, it cannot be ignored without detriment to progress.

The old theologies have placed God at such distance from the scenes of human activity as to sever man's relation with the Deity. An extra-cosmic Deity is beyond the pale of human love and sympathy; and phases of pantheism that make God the mere impersonal soul of the physical cosmos are no better. Modern Christianity brings the heart of God near to man in the message of the gospel, but sends it away again in the imaginary ascension of Jesus to a point beyond the stars. The great central thought of Koreshanity, the attractive newness of its theology, the essential heart-binding sympathy and fellowship of its truth if true, is the humanity of Deity. It makes Deity akin to man. It pictures him as being in and of humanity, as vitally related to man as the central and persistent life of a plant is to the body of the plant; and as a seed is to the life of the plant to be reproduced. This we say, is a distinctly new idea of God. It reveals whither God departs from the conditions of his personal manifestation, and whence he comes into tangible association with men.

Koreshanity accepts as scientifically true, every line of the Hebrew and Christian Scriptures. The great promise of the Messiah was fulfilled in Jesus, who was heralded as the Son of God as well as the Son of man; and he said of himself that he and the Father were one;

and it was said of him that he was the fulness of the Godhead bodily. Not by way of a special incarnation, a temporary human state, to be put aside forever for some supposed spiritual nature or condition; but the law of continuity and perpetuity of the world of man as clearly demands the fruition of the ages in the form of the promised Seed Man, as vegetation demands harvests of seed, natural embodiments and expressions and involutions of vegetable life in creative and potent forms of reproductive function.

Koreshanity maintains that God is not outside of the universe, not outside of the world of man. He is the source and supply of the essential higher vitality necessary to perpetuate the race through the cycles. He is the central factor in the making of all history; not by empirically manipulating the forces of humanity, but by being essentially in and of its life-forces from age to age. Such a conception places the heart of God as the central heart of the human world, and makes it possible for God and man to associate both naturally and spiritually, as did Jesus and his Disciples. The Disciples both felt and handled him who was the Word of life; and they received his essence, the Holy Spirit, when he departed from the world through that process of electro-magnetic combustion which reduced his body to spirit. Thence proceeded all the divine potencies and powers that impulsed the Christian age.

When the spirit of Jesus entered his Disciples they were aggregated into a membership, the essential form of which was the human body. The church was in the aggregate form of man, having head, shoulders, body, limbs, and other and various members. The essential spirit of the complete man could do naught else than so express itself in the external forms and relations of the primitive Christian church. One of the first things the Disciples are said to have done after receiving "power from on high," was to dispose of private property and place the proceeds at the disposal of the Apostleship of the church; whereupon a communistic order was established, in which the goods of life were held in common.

This was the first impulse of the divine Spirit; and the communistic association continued until forms and phases of the apostasy caused the original church to lapse from the pure truth and practices of the Apostles. But the seeds of communism, the heart of the true social order, were sown in the world. The reproduction of that seed obtains through disintegration in mortal soil, whence springs the renewed communism at the end of the dispensation, which is the harvest of the age, when the multiplied fruit of the divine sowing will be manifest.

When the forces of the life of the original church, the life of the Lord Messiah, are expressed in ultimate degree, not only will communism be revived, but it will expand until it assumes the form of a great social order of both political and economic characters; and the ultimate form will be the form of a man, which is the complete analogue of the form of the cosmos. The creative power that moulds itself in the form of a church having a membership like unto the members of the human body, must possess functions corresponding to that body; and ultimately in the processes of the evolution of the creative power, it must express itself in the cosmic form, which in itself must correspond to the primary expression of Deity in humanity in the form of his church.

(TO BE CONTINUED.)





## *In The Editorial Perspective.*

THE EDITOR.



THE LAW OF APPROPRIATION is universal. Life could not exist without it; being and existence depend upon it. Appropriation and reproduction are the two great underlying principles of all life; consequently they are the two most persistent factors which perpetuate the universal economy. In every organism of every species of every plane of activity we observe the desire to eat and the desire to reproduce. If these two principles are so markedly operative in the great world of effect, they must also be operative in the great Cause of all existence. Therefore no one should be surprised to learn that the Almighty both begets offspring and appropriates the life of man to perpetuate and sustain his own. Nor, on the other hand, should it be surprising that in order to save mortal man, the Almighty should dispense the substance of himself for appropriation on the part of those to be saved. The perfect Man who appeared nineteen hundred years ago was called the Word of God. He was the Word of God because he was the offspring of God. All reproduced organisms are forms of expression. Therefore, they are all "words" in their various degrees. Mortal offspring are designated as "idle words," for which men must give an account. It so happens in the economy of the functions of human life, that the same organ of the brain which controls the organs of human speech also controls the functions of generation. The single tongue or pen of the brain therefore speaks or writes both words of human speech and words of human life. It should be no source of surprise that the divine Word of nineteen hundred years ago came to be eaten. The eating of words is as common and all-prevailing as the eating of food. Indeed, words can be of no use whatever unless they are eaten. John the Revelator ate the "little book," with all the words it contained. Words are expressive of thought, of ideas, for words give them form. When words are spoken they convey thought, they convey meaning; and words thus communicated must be appropriated by the mind. Therefore, there are all those processes in the appropriation of thought that are analogous to processes of mastication, digestion, and assimilation of food. Do not men often say, referring to various theories or expressions, "I cannot swallow that"? And when a man wishes to have another take back what has been said, is it not a frequent expression, "I will make him eat his words"? And are there not works specially prepared to enable the mind to comprehend great fields of thought—literary digests, legal digests, and other works which enable the mind to assimilate the substances which belong to given fields of mental activity? In the exercise of the reasoning powers we actually masticate thought, and in the processes of the analysis of a subject, in the breaking up of the particles for assimilation, we mentally digest the substances communicated or received. It is well known in symbology that the teeth symbolize the reasoning powers, from which it is perfectly clear that mental teeth are to be used in preparing the substances of the communicated thought for appropriation. Again, is not that upon which

the mind of man feeds called mental food? And is not that which is sought in the various religions called spiritual food? That which is imparted by the true servant of the Almighty is called "meat in due season," and it was the custom and policy of the Apostle Paul, in adapting his teachings to the various classes or strata of people, to give to some strong meat, and milk to others who were babes in the new way. If the process of eating of words is the appropriation of thought is so universal and all-prevailing, it should be no source of surprise that the communication of the great Word to the world nineteen hundred years ago, was for the purpose of appropriation by the church. Keeping with this thought, this great principle or law, The Word himself emphatically declared that he was the Bread that came down from heaven; and he declared that it was necessary that one should eat that bread in order to attain to eternal life. That bread he designated as his own flesh and blood. And as indicative of this fact, when he was about to pass from the midst of his Disciples, just previous to his martyrdom, he established the symbol of the Lord's Supper; and he called the bread he gave them a symbol of his flesh, and the wine as representing his blood. As plainly as it was at all possible to emphasize the great truth he taught, he showed them where he should go when he departed from them, and also the processes by which he should go away; and he and they fulfilled all the conditions of that symbol when he dispensed himself to the church and its members appropriated his substance.

THE SENIOR Rockefeller has spent some months in Europe during the spring and summer. He has recently returned to the land of his birth; and he bursts forth in songs of praise of the American Republic. There wells up in his heart a gratitude that only the wealthiest man in the nation can feel. During his visit to Europe he doubtless thought often of the golden opportunities which had been afforded him across the seas; how tens of thousands of people had rendered him valuable service without demanding more than mere wages in return. Perhaps he thought of the many small concerns that had been swallowed up in Standard Oil, and how even millions of people had willingly purchased his products at the high prices demanded. As he thought over all these things it is no wonder that he has come to love the American nation. Using his own words: "That is why we should love this country of ours; love her people, her business, her institutions; we should sink small annoyances in the greater things [just as small concerns have been sunk in Standard Oil]; we should remember that the events that seem overwhelming now will be forgotten in a decade. Through it all we must show our love for our fellow man." And then he goes on to tell how free he is in this country; and he tells the people how they can study the Bible and enjoy many things which they possess. It would seem that the height of contentment should be in studying their Bible in the light of a kerosene lamp. The



is the kind of light that Standard Oil furnishes the people of the civilized world. His great work is that of accumulating wealth, incidentally supplying numerous virgins both wise and foolish, with oil for their lamps. So as Rockefeller succeeds more and more in domesticating his field and household servants, he is led to rejoice in the greatness of the country that tolerates his wholesale depredations and misappropriations of the people's wealth.

THE TIME has arrived when wealthy prisoners committed to jail, awaiting trial for murder, may live as luxuriously as when at home; but ordinary prisoners, even though they may not be guilty, are subjected to various kinds of uncomfortable environments. An old grey-haired man from Chicago was confined in prison in Joliet. He was compelled to occupy a cell four feet wide and not over six and one-half feet in length, with height of same dimension. The cell contained two bunks, one of which was occupied by another man, a consumptive and tobacco fiend. But Harry Thaw, a millionaire reprobate and libertine, enjoys all the comforts and favors which the jail warden can supply him. A retinue of servants attend him daily, bringing him luxuries sent by friends; and he tips those servants as a great steel magnate may lavish favors upon hotel waiters. The moral state of some people must be low indeed that admits of their placing a premium upon crime and such dissoluteness as that practiced by Harry Thaw. There is a growing tendency on the part of people, induced by sensational yellow journalism, to make a hero of any man "who puts up a brave fight for his life," even though he be guilty in the highest degree. The feeling is growing, too, that it is not degrading to commit crime, but merely to be afterwards caught and detained in prison. Perhaps one of the most potent factors in determining the fate of one charged with crime, is the trial of prisoners by newspapers. The modern newspaper is the creator of sentiment and prejudice, and it may as easily condemn an innocent man to the gallows as it sometimes frees a murderer from the clutches of the law.

A WRITER has observed that no well-informed theologian places Jesus in the first rank of the great characters of the world, and it is supposed that if Jesus were in the world today, with the same conceptions of things that he had 1900 years ago, he could not hold a candle to some men who are now prominent in the public eye. It is very true that if Jesus were in the world today, with all that he taught concerning truth in its purity, human character in its perfection, and human life in its immortality, he would for a while stand no show in contrast with men who dabble in modern theories and work the people for all there is in them. Nevertheless, the man Jesus exerted so much influence upon the world that his name is more widely known than that of any other man of history, and he has given character to the entire Christian dispensation. After so called men of the present have passed into oblivion, the name of Jesus will still be known and revered by the millions. It is true that the Christian dispensation has been characterized by war. It has been the age of conflict, because Jesus came to bring the sword, not peace. No

sooner did He enter his Disciples than conflict began with the elements of fallacy and sensualism. It is also true that the followers of Buddha are very peaceful and very tame—and so are their conceptions. The marked difference between Jesus and Buddha may be perceived in the fact that Jesus was able to overcome death, and demonstrated the truth of his claims to the possession of divine power; while Buddha, merely teaching and rehashing traditions, met with signal defeat in his efforts to overcome.

A NOTED editor remarks that there ought to be enough professors of science during this vacation season, to throw much needed light on the phenomenon of the tides on the Great Lakes; and that the matter seems to be worthy of more attention than it has received. We know of other important lines which are worthy of more attention than they have received from the hands of so called scientists. Some of them are related to the Great Lakes and other bodies of water. We contend that if it is important to know whether or not tides occur on the Lakes, it is also important to know whether the surface of those Lakes is rounded convexly, as is generally and ignorantly supposed, or whether the Lakes present *concave* surfaces on the inside of the great universal cell. The knowledge that the universe is cellular is worth vastly more than any hypothesis that has ever been promulgated since the time of Ptolemy. Not all scientists are likely to take up the question of tides on the Lakes for truth's sake. If some one can be announced as the first to observe the Lake tides, or especially the first to formulate some startling theory concerning the cause, he is likely to take up the question. Money and fame will start so called scientific mental machinery to running sooner than anything else. There is nothing in the Koreshan Astronomy for modern scientists, for they did not discover the fact of the earth's concavity; they have contributed nothing to the formulation of the System; and they cannot even improve upon it, for it is a perfect science. They are therefore left out. They are in relation to the truth, where they suppose they are in relation to the earth—outside.

WHEN San Francisco was destroyed, the people of the American nation contributed millions of dollars to the sufferers; and even some pessimistic writers admitted that there seemed to be a great deal of human sympathy yet remaining in the masses of the people. The optimistically inclined pointed boastfully to the enormous contributions as evidence that the world is growing better. But there is an echo from San Francisco that is not pleasant. It is reported that the large sums of money contributed are now under the control of politicians, and that they are getting their fingers liberally into the funds. They are the fingers of graft and greed; and those who are given to unreasoning optimism may reflect upon the fact that there is something strong in the human heart of modern times that inclines toward some phase of dishonesty and corruption.

THE AVERAGE reader of the newspapers hopes that if there is to be a revolution in Russia, that it include the spelling of the names of cities and towns and prominent men under the rule of the Czar.



# The Open Court of Inquiry.

THE EDITOR.

## "And Rose Again the Third Day."

"Do you believe that Jesus arose three days after his crucifixion, in an earthly body, or in a spiritual form?"

The Lord Messiah came into the world 1900 years ago as a natural man. He grew up from childhood to manhood with all the evidences that he possessed a natural, physical body, for he was the living soul. He ate and drank with his Disciples and conversed with them daily, and they testified that they had seen and handled him who was the Word of life.

The man Jesus was accused of blasphemy, and he was arrested through the conspiracy of the religious leaders of his day. He was condemned to death at the instigation of the mob, and was crucified. His Disciples took his body and laid it in a new tomb; the tomb was sealed and guarded by Roman soldiers. A few days after His crucifixion he came out of the tomb. The body that was suspended upon the cross was reanimated and came forth from the tomb—wholly, bodily, and materially.

When His Disciples visited the tomb on the morning of the resurrection, they were informed by angels that he was risen; he was not there. They requested the Disciples to come and see where the Lord lay. The Lord and his body were considered as a unit.

Afterwards He met his Disciples bodily. He told them that he possessed flesh and bones; that he was not a spirit; that they could handle him as they had handled him before his death. He again ate and drank in their presence; he walked and talked with them, and they knew that he yet possessed a physical body.

Unless the Almighty raised up that man that was crucified; unless divine power acted upon and in his physical body and reanimated it, and caused it to appear to his Disciples, there is no meaning in the various texts of Scripture which refer to his crucifixion. The main argument of those who hold that Jesus was resurrected in "spiritual form," is that Jesus had the power to appear and disappear at will; for he would come into rooms where the Dis-

ciples were assembled with closed doors; and he would as mysteriously depart from them as he came.

This does not militate against the fact that he had a physical body. He had the power of instantaneous dissolution and materialization. He could project himself from point to point on the earth without passing through space. He would dematerialize and enter the spiritual world, and from thence descend through personalities in localities where he wished to appear.

After his resurrection from the tomb of Joseph he was not quite the same as he was before his crucifixion. He was in the arch-natural state during the "forty days." In his crucifixion he had shed the last drop of mortal blood; there was removed from him the last taint and remnant of mortal life which he had inherited from his mother. At the time of His crucifixion there was red blood in his veins. After his resurrection there was water in his veins and air in the arteries. He was more refined in the arch-natural state, but he was none the less a physical, material man. In this connection we call attention to the fact that the word artery originally meant an air vessel, instead of blood vessel. Even today the third definition of artery is the wind-pipe.

Forty days after his resurrection Jesus was reduced wholly and completely to spirit; he was reduced to the Holy Spirit through processes of electro-magnetic combustion. It was then that he entered his Disciples to remain, and to work out the destiny of the human race in and through the soil in which he was planted—for he was the promised seed of regeneration. The harvest of his planting will be the 144,000 men who will see him as he was, appear in his image, and stand with him on Mount Zion.

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## The World's Coming Delight.

"How is an imperial government, such as Koreschans advocate, going to be administered so as to please at least the majority of the people?"

The world has been long under the sway of darkness. In the distant past

there was a dissolution of the great universal empire, and there settled upon the world the winter of discontent. It would be impossible for the world to be satisfied with the divine government under the present tendency to evil and corruption; but everybody is satisfied when spring comes, because spring brings new conditions. Everybody delights in the light of the rising sun. The beams of the sun descend with invigorating influence; and behold, where all was dark before the dawn, there is light after sunrise.

When the world is brought to comprehend the fact that the perfect government, the divine Imperialism, is scientific and in perfect accord with the laws of the universe, and is to their best interests and conducive to their greatest and most lasting happiness, they will be satisfied with it and will want no other.

In considering the attitude of the world under divine Imperialism, we must not leave out God. The people will know who he is and where he is, for he will walk again with men. There will be no vague conceptions of the life and character of Deity. They will all know him from the least to the greatest. His messengers will teach the nations of the world, and the hundreds of millions will rejoice in the light of the new age.

The majority of the people will be satisfied with the kingdom of God, because through the agencies of the promulgation of the doctrines and principles of that kingdom, the people will be converted to them. The spirit impelling and operating in the people will be just the opposite of that which now inspires the masses. Instead of graft and greed, evil and corruption, selfishness and discontent, there will be love and service to the neighbor, good and purity, unselfishness and contentment.

At the present time the love of money, which is the root of all evil, is an all-inspiring, all-impulsing spirit and power. When the divine kingdom comes, there will prevail the spirit of righteousness; and everything that would now lead the human heart to be



dissatisfied with things divine, will lead them to love every principle of good and truth, and every personal representative and embodiment of divine life and every form of divine government.

The great change will be wrought through the eradication of all that is evil and fallacious in the world. The change will be wrought by the pouring out upon the world of the great divine baptism. The Almighty himself is to work this wonderful change, for he himself is to take charge of the affairs of men.

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## KORESH IN NEW ENGLAND.

The Founder of Koreshanity Explains His System in Springfield, Mass.

The newspapers of Springfield contained fair and favorable reports of the lecture by Koresh in Shiloh Chapel, on

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the evening of August 15. We have before us clippings from both the *Union* and the *Daily Republican*; and take pleasure in inserting below, extracts from the *Union's* article:

KORESH, the Prophet, Founder, and chief exponent of the modern cult of Koreshanity, returned yesterday after an absence of several years to the little community of his believers in this city. He is on a tour through the Eastern and Southern States. The first public lecture after his arrival here was delivered last night in Shiloh Chapel before a gathering of about fifty of his followers, and those interested in the new doctrine.

The fundamental theory upon which the entire doctrine is based is the concavity of the earth, which DR. CYRUS R. TEED, otherwise known as KORESH, has demonstrated to his own and his followers' satisfaction. In his lecture last night, which was mainly directed to the theological side of the argument, the Prophet attacked the dogmas of Catholicism and Protestantism, the Christian doctrine of the trinity in particular; ridiculed the inconsistency of the Methodist creed, and said that the contention that the Christ ascended into a physical heaven was a lie.

That the earth is a stationary concave cell with people, sun, moon, stars, and planets all on the inside, and nothing outside—not even space—is the foundation stone upon which the doctrines of Koreshanity are reared. His followers number something like 10,000, scattered all over the world, and there are probably about fifty in the city of Springfield.

"The Christ was dissolved in the atmosphere in the sight of his Disciples 1900 years ago," said KORESH last night. "He burned away, and such as received the result of the fire, which was the Holy Ghost, received the seeds of Christ within them, which have multiplied down through the ages. From the Christ, who was the Jehovah and the maker of the universe, will come, through the multiplication of the seed sown in men at the time of the so called resurrection, the 144,000 Sons of God, who will constitute the sacred order of Melchizedek." \* \* \*

"Now," says DR. TEED, "when the sign Aries is entering the constellation of Aquarius, the 'water carrier,' which signifies science, the time is at hand when science is to solve the problems which have long baffled the minds of men. The prospective sons of God, the fruition of the seed sown 1900 years ago, are now gathering themselves together into communities in preparation

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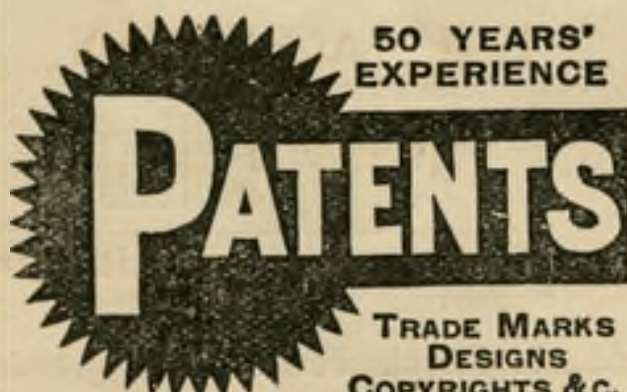
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for the wrath of the day to come." One of these communities has already been established at Estero, Fla., which is the headquarters of the Prophet. There the doctrines of the order are put into practice. The communal system is there carried out to the last degree, and the fallacy of "competism" and the destruction of the money power are main planks in their social organization.\* \*

The Prophet is a mild-mannered individual, and he speaks his words quietly in a way that leaves no doubt in the minds of his auditors that he believes what he says. He was born in Delaware County, N. Y., and is a man about 65 years old. For 20 years he was engaged in the practice of medicine. It was in Utica, N. Y., that he made the discoveries that later led up to his final declaration of the concavity of the earth and the doctrines of Koreshanity.—*The Springfield Union*, Aug. 16, 1906.

\*\*\*

#### Union Label Brand of Liberty.

Organized labor is no longer the benevolent movement its originators intended it. The union is no longer the harmless organization formed for the purpose of making better the conditions of the toiling masses. Every man, woman, and child should be concerned regarding its present intentions and movements, and when newspapers that should guard the public's interests turn over their columns to the advocacy of a movement to deprive the eighty-five per cent of American toilers of the right to labor as the equal of the oath bound members of a labor-union, it is time we realize the dangers that beset our social and industrial institutions. We mistake the metal of the present-day business men if they lend their sanction and their influence to a class that recognizes no man as his brother unless he wears the brand of the union that supports a lot of workless agitators who toil only to stir up discontent and business turmoil.—*The Farmer's Guide*.

\*\*\*

#### A CHEERFUL COLORED PARSON.

The visitor in the south was offering his sympathies to the old colored parson. "It's a shame, uncle," said the visitor, "that the congregation should drop buttons in the plate when you were collecting your salary."

"Dat doan' mattah, sah," replied the old man with a luminous smile, "Ah kin use dem on dat old pair ob trousers de kurnel gib me."

"Well, they dropped nails in the plate also."

"Just what Ah need, sah. Yo' see Ah'm guine to build a cohnhouse en Ah'll need de nails to drive in de shingles."

"But the lead nickles. What are you going to do with them, throw them away?"

"No, sah; Ah'm guine to make sinkers foh mah fishing lines. Glory hallelu-yah!"—*Chicago News*.

#### List of ———\*

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Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

**Everybody's Magazine.**—The September *Everybody's* is very attractive in every way, and it will please everybody. The cover is appropriate to the season, and must be seen to be appreciated. There is a general fitness in the contents. The series on Bucket-Shop Sharks ends with this number, in which the author spreads himself on the home-stretch. "A City of Special Schools" is Springfield, Mass.; and it may be surprising to know what schools are there. Social and industrial progress in Australia is the subject of Chas. Edward Russell's number of his serial. The colored feature is "Us Fellers," which is amusing. Get the September *Everybody's*, a big magazine for only 15 cents.

**The Square Deal.**—Volume II begins with the August number, just received, and is much improved in tone and appearance. It is a magazine of protest against tyranny either by individuals, corporations, organizations or trusts, and its contents refer to acts of oppression that demand correction. It stands as opposed to labor-unionism, especially that phase of it that resolves itself into a trust for the purpose of controlling all labor and all output of manufacture. There are thirty-six large pages, well printed and tastefully arranged. Single copies 10 cents; \$1.00 per year. St. James Building, New York City.

**The Arena.**—The August *Arena* comes laden with important things for contemplation and study. Many *Arena* readers will be interested in "The Court is King," The Spirit of American Literature, Common Ground for Socialist and Individualist, and other articles on economic and political questions. The Virgin Birth, by Katrina Trask, contemplates the mystery of the conception and birth of Jesus. We have mentioned only a few of the many articles which make up the *Arena*, variety for August. Much of interest appears concerning the English naturalist, Prof. A. Russel Wallace, of whom a fine portrait appears.

**Health-Culture.**—Very useful suggestions are given in the August number concerning How to Keep Cool on Hot Days. Prof. Gilman Low contributes a very interesting study on the muscles, their construction and uses. Every one will enjoy Dorian's District, by Shirley Carson, a little story with a lesson. The Editor discusses the subject of the Surgical Operation Frenzy. 151 West 23d street, New York City.

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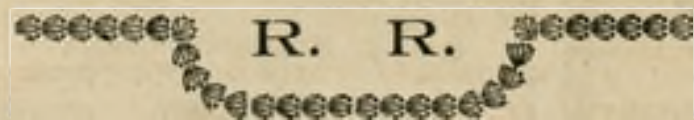
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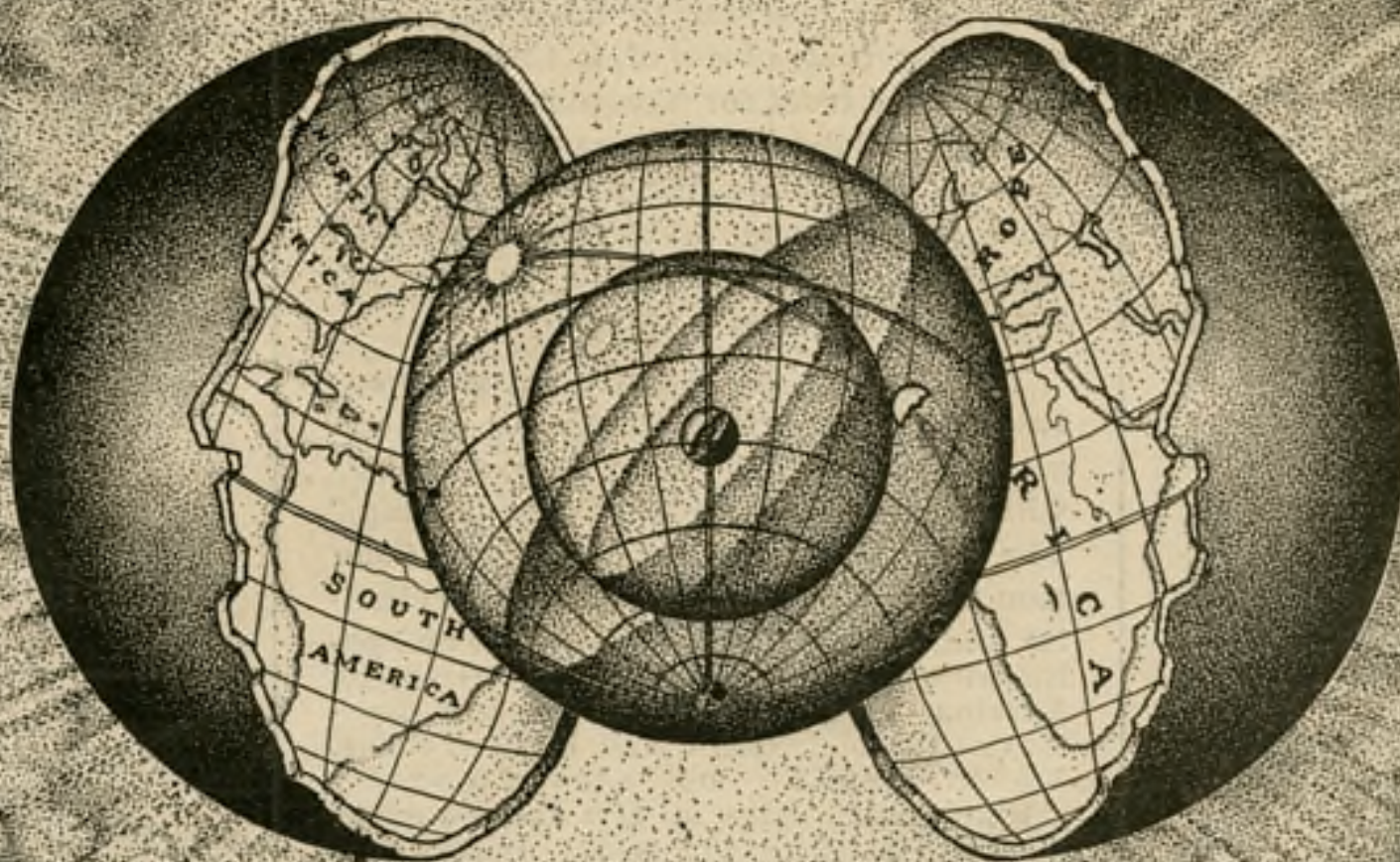
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VOLUME XX.

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NUMBER 13



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